1: Linton R-§ (1926-27) 1933 FYS Tanala FYS

241 fern and low bushes and the second planting never yields as good crops as the first. Because of this, the natives try to clear new land each season, going farther and farther from their villages. There is little effort to keep the fires within bounds and if the season is dry [361] large areas of uncut timber are often burned over. The result is a wholesale destruction of large timber and the final exhaustion of the lands about a village. When this occurs, the village must be moved to new territory but, curiously enough, the natives never gave land exhaustion as a reason for such movements. The village will move [791] on the advice of an *ombiasy* ("medicine-man"), who will assign some supernatural reason for the crop failures.

241 423 596 When the *tavy* is inconveniently far from the village, the people camp there, building small, temporary houses. Among the Menabe the members of each lineage formerly camped and worked together, as a protection from enemy raids. When a section of land was to be cleared and burned, the heads of families marked out sectors along its front and each family cleared back into the jungle as far as it thought necessary to provide food for the year. The families thus had strips of crop land of approximately equal width, but of a length proportionate to their industry. The crops were the absolute property of the family, but the land reverted to the lineage and was reapportioned at the next burning. At the present time, this method has largely lapsed, and families are holding and working their *tavy* independently.

241 Seed for rice and other crops is usually collected shortly after the harvest and kept in joints of bamboo, small cloth bags, etc. These are hung up in the dwelling, over the fireplace, so that the smoke will help to protect them from insects. Sometimes wood ashes are mixed with the seed for the same reason. In a few houses I found • [513] soft bags of matting, stuffed with seed rice, in use as pillows. Seed beans are sometimes kept in peculiar baskets made in imitation of clusters of bean pods (Fig. 1, c, d).

241 789 As far as I could learn, no special importance is attached to the selection of seed. There are no seed gathering ceremonies, no charms are placed with the seed, and there is no attempt to increase its yield by magical means. Seeds are usually soaked in warm water before planting, but this is not a universal practice.

Apparently no rites to promote fertility are performed at planting time. This is rather curious in view of the wide occurrence of such rites in connection with Asiatic rice culture, but I am convinced that if they ever existed among the Tanala they have been forgotten.

to be carried on the mother's back they must sit, sleep and eat in the western half of the house. The eastern half is reserved for parents and adult visitors. They cannot sit on the same level with a parent, as on the same bench, but must sit lower. Among the Menabe genteel of plateau origin, who use elaborate wooden bedsteads, children must not sleep on the parents' bed while the latter are still alive, or in beds of any sort before they are married. When a son marries, or when he becomes rich and wishes to set up an establishment of his own, he may not use a bed until he has made a new one and presented it to his father with 0.20 franc in money. If a child, even when grown, kills a chicken, he must give the rear half to his father and if his parents live at a distance it is salted and sent to them. I knew of one instance in which a son's failure to do this was the straw that broke the camel's back. His father, already tried to the limit of endurance, formally disowned him. The first piece of cloth that a girl weaves without help must also be given to her parents, but they compliment her and may hold a small feast in her honor.

These regulations are all ancient and it is believed that their infraction is highly offensive to the ancestors. The child will be punished by illness or bad luck even if the parents choose to ignore the offense. The evil effects can only be averted by undergoing a ceremony called *takina*. The child comes to the parent with a gift of a piece of silver money and begs pardon. If this is granted, the parent takes the silver and puts it in a dish of water. He then counts: "*Iza* [one], *Roa* [two], *Telo* [three]," and says: "Grant that we may have good health and a good life, Andriamanitra, Andriamananary. I pray to you because our child has committed a fault before you. He has asked pardon, bringing silver. I pardon him now, so that the evil may be averted and nothing come of it, neither sickness nor misfortune. I pardon him so that everything may prosper, so that there may be a good rice harvest, and so that the children may be attended by good fortune." He then takes some of the water in which the silver has been steeped and aspergs the child with it six times, counting. At the sixth sprinkling he says: "I bless you that you may have good health and good life."

CHILDHOOD

There is no formal separation of the sexes at any stage in their development. Up to the age of five or six the boys and girls play together, but as they grow older they are drawn apart by their divergent interests. Half-grown boys and girls are rarely seen